

Anne's church, Bishop Auckland. He had, he said, cherished the hope that a peaceful solution of the South African problem would be possible. It had become clear to him that the steady endeavours of the Boers to secure supremacy in South Africa made war inevitable. "When once the situation was realized, we awoke with a sense of our duty. Our unpreparedness showed the sincerity of our desire for peace. We are face to face with a great crisis. It is not only our paramount authority in South Africa which is at stake, but, as involved in that, our dominion in India and our fitness to inspire and guide the life of Greater Britain." Another remarkable utterance is that of Canon Newbolt, of St. Paul's, delivered recently at All Hallows', Lombard street. Reminding his hearers that the echoes of Jubilee rejoicings and the recollections of the Peace Conference at The Hague had hardly died away before men found themselves in the midst of this new and awful experience, he said that war "was a mystery, and a still greater one as ordained of God. . . . We looked on God so much as a God of love, that we forgot that He was a God of justice as well, who was a consuming fire. So while they must all deplore the horror of war, they must not overlook its justice or the lessons it taught." The public interest in no way diminishes, as many events tend to show. At a great service held in St. Paul's, at the departure of the City Volunteer Force, a remarkable sight was witnessed. An hour before the service began, the crowd extended from the doors far down into Ludgate Hill, and in a few moments after the cathedral was opened the nave was packed to the utmost. The dome and the transepts were presently filled by the volunteers and their friends. The steps, outside the railing, were densely crowded. After the service, as Archdeacon Sinclair was passing out with the choir, some in the front row asked if they might not sing the National Anthem. A request was sent to Sir George Martin, the organist, who gladly complied. The effect was magical. The entire congregation took up the strain, and the vast cathedral was filled with a volume of enthusiastic song.

Archbishop Benson's Ordination.

In the Life of the late Archbishop of Canterbury, recently published, there is an amusing story of his examination for ordination. He was told to call upon the Bishop's chaplain, a country clergyman, and presented himself at the rectory at the appointed time. The chaplain, it seems, did not catch his name, and asked him to be seated, and then, after one or two general remarks, on learning that he was a candidate for orders, asked him the date of the Call of Abraham. The future Archbishop confessed total ignorance, and the chaplain stared at him hard for a moment with a dissatisfied expression, and presently asked him the date of Solomon's birth. Again he pleaded ignorance, and was met with a "Very bad, sir; very bad, indeed; most reprehensible ignorance." My father said that he had not expected such questions. "Well, what did

you expect, sir?" said the chaplain. "A knowledge of the sequence of the events of Bible history is a necessary part of a clergyman's knowledge. Come, what have you read?" "My father mentioned a treatise of Cyprain's and some other books." The chaplain frowned, and asked him another date, of which he was again ignorant. He then said, sternly, "What college do you belong to?" "Trinity." "What degree?" "Eighth Classic." "Any university or college distinction?" "Senior Chancellor's Medallist and Fellow of Trinity." "Oh!" said the chaplain, with a genial smile, "you are Mr. Benson, of Manchester. I beg your pardon I didn't catch the name—most stupid we may consider the examination at an end," and he politely handed my father a document, which had been lying sealed and directed upon a side table, to the effect that he had passed a most creditable examination.

South Africa.

The following extract from a letter of the Bishop of Mashonaland, dated October 20th, 1899, will be read with interest: "At last dilatory, self-centred England is awake, and sees through all the cant, and shuffling, and clever scheming of Paul Kruger and his Hollander clique. This is England's last chance. If she accepts her responsibilities, she can make Africa the fulcrum of her Southern Colonial Empire. If she vacillates again, she will be contemptible to Europe, and the despair of her colonies, and a mere mother-in-law to her sons and daughters, who will despise her forever. But surely all the hesitating wiggle-wagging now done with, and mere arm-chair academic theories exploded, we shall have a Federal Union in South Africa, to unite with the newly-federated Australia, and the established Dominion of Canada to form England's triple colonial crown. Then the Empire will unite with America for the federation of the world, under free institutions and equal rights for all, and if only the Church would hear the Master's call and federate too, what a glorious century the next might be! A crisis then in Church and State would be treated as a football, and we should play leap-frog with all difficulties, and we should then together face the great sore of the world, to heal it, and to bring in the Christ that is to be. In the meantime we have but to 'hoe our patch,' each of us, and it will all help to bring in the Master's kingdom of righteousness and peace and joy in the Holy Ghost."

RESERVATION.

The question of the reservation of the Sacrament has become somewhat prominent of late, and, in fact has been brought before the Archbishops for their decision. It may not be unprofitable for us to glance at the facts in connexion with this observance, as they are disclosed in the history of the Church. But first, it may be well to notice the causes which have led to an attempt to revive a custom which certainly had fallen out of use in the Church of England for a very long time. It is alleged by some that it

is hardly possible to comply with the requirements of the Rubrics in regard to a private celebration for the sick. Evidence has been offered, from both sides, on this subject; and it is remarkable that those who seem to desire the power to reserve the Sacrament are emphatic in their testimony to the inconvenience or even the unworkableness of the present rubrics, whilst, on the other hand, those who are not inclined for reservation declare that they have found no difficulty in the matter. Such is the value of testimony! But there is a suspicion, on the part of many, that some people desire reservation not for the sake of the sick, but for the purpose of worship. And this leads us to go back to early history. Now, there can be no question as to the fact that the Sacrament was reserved in very early times, but only for one purpose, namely, the communion of the sick. The words of the 25th Article are true beyond all question. "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." There was no placing of the consecrated element in a Tabernacle, that the faithful might come and adore for many centuries, nor were there any processions, any "carrying about" of the Sacrament. These things are unknown in the Eastern Church until the present day, and they were introduced into the Latin Church only after the doctrine of Transubstantiation had been put forth and generally accepted. As regards the teaching of the English rubrics, it might be supposed that there could hardly be a doubt. Of the unconsecrated Bread and Wine, it is ordered that "the curate shall have it to his own use. But if any remain of that which was consecrated, it shall not be carried out of the Church, but the priest, and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same." The meaning of these words would seem to be clear enough. They seem, as far as their mere meaning goes, to forbid all removing of the consecrated elements from the Church. Now, if it is said that this is contrary to early usage, the answer is simple. Any regulation of that kind is liable to be changed by the Church whenever there may appear reasons for doing so; and undoubtedly it was the opinion of the reformers that the consecrated elements in the Eucharist had been used for superstitious uses, and for this reason they forbade entirely their being taken from the Church. And here, we are told, is the grievance. It is alleged that it is frequently inconvenient and sometimes impossible to have a celebration for the sick in the manner prescribed by the Prayer-Book; and therefore that permission should be given to take the consecrated elements to the sick person without having a celebration in the house. This would, of course, necessitate reservation. It has been pointed out that something of this kind has been allowed in past times. For example, when infectious diseases have been prevalent, and it has seemed dangerous to have several persons in the chamber of the

sick pers
the Bish
into the
gularity;
cumstanc
the sanct
been alle
done unc
parently,
corded b
Keble, of
old lady
tious cou
taking th
to a sick
while th
places w
quite a c
servation
provided
properly
of the ru
ever, tha
persons,
arises fr
for the p
that, if t
such a
been ma
tion. W
ter with
great di
sions of
the mor
regarde
it were
from l;
without
the inn
suspicio
pass all
that me
they ple
excites
must st

Whil
Bible i
are str
that ne
and lab
not me
books
even b
ous co
labour
but, if
of wor
dealing
the na
politic
The fir
Bible;
said th
real p
appear

* Enc
and Bl
G. N.